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W. M. LLOYD GARRISON, EDITOR.

VOL. XIX. NO. 8.

Refuge of Oppression.

SLAVERY DIVINELY INSTITUTED!!
Extract from 'A Sermon preached in several of the
Protestant Episcopal Churches, in Charleston, S. C.,
on Sunday in July, 1847, by the Rev. PAUL TRAPPE.'

Cot. IV.—Masters, give unto your servants that ye also have a
Master in heaven.

It will not be denied by any, who are at all acquainted with the social condition of those to whom the Apostle is writing here, that the 'servants' in his view, are slaves; and not free persons, hiring them out of their own accord, for a time, according to mutual agreement; nor yet apprentices, bound by their parents or guardians for a certain term of years, or till a certain age, and for a specified and particular purpose; but bondmen and bondwomen, the property of their owners, and so to continue, not only so long as they both should live, but to be transmitted, they and their offspring, by will, or by course of law, to the heirs of their masters through successive generations. For such was the state of things throughout the then known world's slavery being inwrought into the texture of society, political, domestic and religious, and recognized accordingly, and regulated on well known principles in those its several aspects.

In witness thereof, it were easy for me, dear friends, to set before you quotations without end from every writer speaking of this mode of social existence as in use among them, and of owners as possessing over their slaves, a control more nearly absolute, than any we would wish to exercise. It would, indeed, for my present purpose, be sufficient, were I to show you that such were the relative positions of these two classes in the city and community of the Colleges; so that St. Paul in our text, it would follow, is addressing the self-same sets of persons, who in our day and generation are known by the same names, and owe to each other in all essential particulars the same respective duties. Or if, in over-abundant confirmation of a point so unquestionable, it be deemed desirable, it were no less easy, brethren, for us to trace the existence of this so called 'peculiar institution' on the inspired records of God's ancient people, from the era of the fall to the end of the Jewish economy. We might tell you of the curse on Noah's unlied offspring, and their posterity, (Gen. viii. 22, 25, 27,) pronouncing that the nations thence descending should be 'servants of servants' unto their brethren; and 'the fulfillment of that prophecy, therewith from the days when the father of the faithful numbered among his trained men-servants, bond women and children, 318, born in his family, (Gen. xii. 14,) or bought with his money, (Gen. xvii. 13,) and liable (as is clear from the case of one of them) to be disposed of at his pleasure, (Gen. xxi. 14.) I might shew you an entire race of the descendants of Canaan, not only made 'heavens of woe and dungeons of water' to the children of Shem, (Josh. ix. 23,) but employed in the service of the sanctuary, (Josh. ix. 27,) and so continued for hundreds of years (I Chron. ix. 20; Ezra viii. 20; and Neh. iii. 26;) by permission and recognition of God as a permanently inferior and subject class. I might remind you, too, that not only was there an inspired statute, but also by those of the Hebrews who so despised their brethren, of life-long servitude, (Exod. xxii. 5, 6,) but that for certain of all their or their children might be sold for a definite period against their own will, (Exod. xxii. 3; Levit. xxv. 39; 2 Kings i. 1; Isa. i. 1,) and that 'if his master had given to one of these,' wife, and he had borne him sons or daughters, the wife and the children were to be her master's, even at the expiration of the said period; (Exod. xi. 4.) and lastly, that as to the he then round about them, it was said, 'Of them shall ye buy, bondmen and bondwomen, and moreover of the strangers that do sojourn among you, of them shall ye buy and of their families, which are with you, which they begat in thy land, and they shall be your possession, and ye shall take them as an inheritance for your children after you, to inherit them for a possession: they shall be your bondmen forever' (Levit. xxv. 44, 45, 46) an enactment this, embodying manifestly all the provisions essential to the existence and continuance of involuntary servitude throughout the generations of the chosen people. It warrants surely the conclusion, that the institution thus incorporated into a code of laws divine origin, must be in harmony with the unchanging principles of natural equity, and cannot, therefore, be, in itself, in any way 'deemed morally wrong,' but on the contrary, is meant of God to be, and may be, a powerful instrument and fidelity beacon of mutual benefit to the human race.

Resolved, That the inhabitants of a Territory of the United States have no natural or Constitutional right to self-government, and that they, therefore, can neither prohibit the introduction of slavery nor abolish it, until a State Constitution is formed.

Resolved, That the allegiance of each emigrant from one of the States of the Union to Territory belonging to the United States, remains due to the State from which he removed, and that to that State he must look for protection from federal wrong, till the Territorial is changed into a State Government, to which his allegiance will then be transferred.

Resolved, That the inhabitants of a Territory of the United States have no natural or Constitutional right to self-government, and that they, therefore, can neither prohibit the introduction of slavery nor abolish it, until a State Constitution is formed.

Resolved, That the federal Government having no right of itself to exclude the citizens of any of the States from the enjoyment of their common property, can convey no such right to the people of the Territories.

Resolved, That the exclusion of slavery from Oregon was an open, palpable, and wantonly insulting VIOLATION OF THE CONSTITUTION—that the power of the Federal Government over the Territories is the same in all degrees of latitude—that the Constitution gives it none over slavery in any—that the Constitution of the Territories, not only made 'heavens of woe and dungeons of water' to the children of Shem, (Josh. ix. 23,) but employed in the service of the sanctuary, (Josh. ix. 27,) and so continued for hundreds of years (I Chron. ix. 20; Ezra viii. 20; and Neh. iii. 26;) by permission and recognition of God as a permanently inferior and subject class.

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Resolved, That the State of Texas claims to herself the right to settle and determine for herself her own boundaries, and that she will, when necessary, exercise that right at all hazards and against all parties.

Resolved, That her title to that portion of what was formerly the Department of New Mexico lying this side of the Rio Grande, she carved out with the rapier of war in the name of her own cause. And yet slavery would fall to-day, did the slaveholders adopt such inaction.

Resolved, That the refusal on the part of the North in the Oregon hill to recognize the so called Missouri compromise line released the South from any implied obligation to observe it, and left her Representatives no course, consistent with honor, but to stand upon the compromises of the Constitution, and resist at all hazards any attempt on the part of Congress to interfere with slavery in the Territories of the Union, either North or South of 30 degrees 30 minutes.

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From the Practical Christian.

STRUGGLES OF THE SLAVE POWER.

The Manifesto recently issued by a portion of the Southern Delegation in Congress is so long as to preclude its insertion in our columns. This is to us a matter of regret, for nothing could be better adapted to work the overthrow of Slavery than this forcible appeal of its supporters, and we could wish it might find its way to every Northern hearth-stone. It is from the pen of John C. Calhoun, the bold advocate of the perpetual enslavement of the colored race; but it is a significant fact, that those who have signed it are, with a single exception, members of one political party. The Whig Members of Congress from the South, for fear, probably, of offending their northern associates, and of losing their influence with the now predominant faction, refused to sign it. Several Southern Democrats also withdrew their signatures, among whom are Thomas H. Benton, and singular enough Senator Houston and Bush of Texas. Thus we see that the South, after presenting a united front for years, is, at last, divided. This fact is, of itself, full of encouragement, especially when viewed in connection with the rapidly increasing signs of union among the people of the North. Just in proportion, indeed, as the North evinces a determination to resist the encroachments of slavery, do we see the South giving indications of division and dismay. Mr. Calhoun and his confederates let the South that 'the first and indispensable step, without which NOTHING CAN BE DONE!' to save the accursed system from a complete overthrow, 'is to be united.' Amusing, therefore, as the South is not united, we are permitted to infer that slavery is doomed. So mote it be!

We will do Mr. Calhoun the justice to say, that he has framed an impregnable argument against the North, based on her assent to the 'compromises' of the Constitution. He has perfectly right in declaring that those compromises make the North responsible for the system of native slaves, and that the efforts which have been made to evade the fulfilment of this infamous bargain are an infraction of the Constitution. This is a truth which we like to put home to Northern constituents, since nothing else is so well calculated to sunder the bonds of this blood-stained Union. The appeal of Mr. Calhoun will not make the North any more willing to fulfil her guilty promise, but it will serve to swell that tide of public opinion which is destined to sweep every vestige of slavery from the land. The New York Tribune says truly—

'The last grand struggle is evidently and rapidly approaching. Its advent will be heralded by the trans-

formation of timid, time-serving, unprincipled men, throughout the Free States, into free-spirited and immovable contemners of the enslavement of one man to the use and profit of another. The moral nature of Slavery will come to hold the first instead of the last place in popular regard; let us hope. Our Constitutional obligation under the half of the Free States to follow after thinking, conscientious men, will first enquire what is their duty to God and Humanity; next, what is required of them by the South and the Constitution. Such is the natural order; it will soon be the actual.'

The Free States—shamed into manhood by the Abolitionists of various species—will not permit the extension of Slavery.

We cannot withhold our thanks from Mr. Calhoun and his associates, for furnishing us with a ready answer to one of the most common objections to the anti-slavery movement. How often has it been affirmed through the pulpit and the press, by recreant priest and wily politician, that the agitation of the slave question only tends to strengthen the chains of slavery, and put farther off the day of emancipation! How many weak but honest minds have been deluded by this stupid aversion! What multitudes have repeated it, parrot-like, in the face of facts which they had neither the candor nor the manliness to examine! Mr. Calhoun, however, knows better. His observation and his instincts alike assure him that Northern agitation has a direct and powerful tendency to undermine his darling institution. He refers particularly to this agitation—to 'the southern newspapers, debating clubs, lecture pamphlets,' &c. of the Abolitionists—and says: 'The publications of these means have been continued, with more or less activity, for a series of years, NOT WITHOUT DOING MUCH TOWARD EFFECTING THE OBJECT INTENDED.' Thank you, Southern defenders of slavery, for this important testimony. We will evince our gratitude by persevering in the use of means which our own judgment, as well as your experience, assures us are so effectual.

But this is not all. The Abolitionists have not only 'done much' already, but, if we may believe Mr. Calhoun and his associates, the day of Emancipation is at the door. After setting forth at length the acts of aggression and encroachment upon slavery, which have been brought about by the abolition agitation, and declaring them to be 'great and dangerous, threatening with destruction the greatest and most vital of all the interests and institutions of the South,' they say—

'That they were in favor of inverting a clause in the new Constitution, fixing a period at which slavery shall cease—to take effect at a period and in a manner that shall best accommodate the interests of both master and slave at a postponement of the question until after—Thinking, conscientious men, will first enquire what is their duty to God and Humanity; next, what is required of them by the South and the Constitution. Such is the natural order; it will soon be the actual.'

The Louisville papers contain the proceedings of a large meeting held in that city of the friends of gradual Emancipation. A Committee reported resolutions, declaring that they disclaim all sympathy with political abolitionists regarding emancipation; as a question of pure local character.

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FITCHBURG.

One of the One Hundred Conventions was held in this flourishing town, on Saturday and Sunday last, in conjunction with the annual meeting of the Worcester County (North) Anti-Slavery Society.

The meeting commenced on Saturday afternoon in the vestry of the Trinitarian church. Prayer was offered by the Rev. George Trask. Parker Pillsbury offered the following resolution, and spoke in its support:

Resolved. That the existence of 3,000,000 slaves and 2,000,000 professing Christians in the same country, proves that either the religion of the country is good for nothing, or they are good for nothing who profess and preach it.

On motion, the following persons were chosen a Committee to prepare business for the Convention: Adin Ballou, of Hopedale; Parker Pillsbury, of N. H., Oliver Johnson, of Hopedale; Lucy Stone, of W. Brookfield, and Benjamin Snow, Jr., of Fitchburg.

In the evening, at the same place, a larger number was present: the above resolution again came before the meeting, which was addressed by Parker Pillsbury, Lucy Stone, Adin Ballou, Samuel May, Jr., C. Stearns, and B. Snow, Jr.

Adjourned to meet on Sunday morning, at 10-12 o'clock, at the Town Hall.

SUNDAY MORNING.

The convention assembled at the appointed time and place: a large number of persons was present. Adin Ballou offered prayer.

Mr. Ballou, from the Business Committee, presented the following resolutions:

Resolved. That man-stealing is one of the most diabolical and abhorrent crimes which man can perpetrate—and that all men-stealers are to be accounted capital criminals accordingly.

Resolved. That all slaveholders are man-stealers by continual repetition and perpetuation of the crime, and are to be regarded accordingly.

Resolved. That all who fellowship slaveholders, whether in Church or State, fellowship man-stealers, and are partakers in their iniquity.

Resolved. That a Church which fellowships, tolerates, or aids at slaveholding, is in spirit and influence a man-stealing Church, and ought to be execrated accordingly.

Resolved. That a government which recognizes slaveholders as worthy to administer its affairs, to legislate for its subjects, to exercise the elective franchise, or to be protected in their slaveholding, is a man-stealing government, in which no person can voluntarily participate, without endorsing, aiding and abetting man-stealing.

Resolved. That slaveholding involves all conceivable sins against God and humanity, that it is the sum of all villainies, and they only who sincerely abhor it as such, and treat its upholders accordingly, are worthy of the name of abolitionists.

Resolved. That American Slavery was conceived in sin, brought forth in iniquity, and established by human law against the divine law; that it is sustained by a perverse public sentiment, mainly through the prevalence of false religion, and can be abolished only by revolutionizing that public sentiment.

Resolved. That it is our great mission, as abolitionists, to revolutionize public sentiment, by causing the people utterly to loathe pro-slavery in all its manifestations.

Mr. Ballou spoke for a time in support of these resolutions. An anti-slavery hymn was sung.

SAMUEL MAY, Jr. offered the following resolution, and spoke in its support:

Resolved. That the anti-slavery meeting is especially appropriate to the first day of the week, the day set apart for the preaching of the Gospel; and all they, who profess and call themselves Christians, and truly desire to honor him who came 'to seek and save those who were lost,' will find in such a meeting the best use and the most acceptable improvement of the day.

Adjourned to 1 o'clock.

AFTERNOON.

An anti-slavery hymn was sung; after which Parker Pillsbury presented the two following resolutions, and sustained them in an earnest and most uncompromising speech:

Resolved. That among the first work of this nation is the immediate abolition of its Slavery—a work not to be postponed for erecting churches, supporting ministers, promoting revivals, keeping Sabbath, administering baptisms, or partaking of sacraments; nor for legislating on a national currency, a protective tariff, distribution bills, or internal improvements; and no minister of religion or politics, who does not make the overthrow of the slave system equal in importance if not paramount to all other questions, political or religious, is fit to form or control the public sentiment of the times.

Resolved. That so long as our Constitution and Union are admitted to be at open war with the government of God, in their various provisions and guarantees for slavery, they are literally 'a covenant with death, and an agreement with hell.'

The discussion was continued by Charles Stearns, Parker Pillsbury, and Lucy Stone.

The following persons were nominated and chosen officers, for the ensuing year, of the Worcester County (North) Anti-Slavery Society.

President—J. T. EVERETT, of Princeton.

Vice President—George Mills, of Westminster. J. G. Clark, of Hubbardston, Joel Smith, of Leominster, Benjamin Snow, Jr., of Fitchburg, Alfred Wyman, of Westminster, North Humphrey, of Princeton.

Directors—Wm. B. Storer, of Gardner, Mrs. C. S. Brown, of Hubbardston, Mrs. F. H. Drake, of Leominster, Albert C. Howe, of Princeton, Mrs. Geo. Miles, of Westminster, Mrs. Alfred Wyman, of Westminster, John Nurse, of Leominster, T. P. Locke, of Westminster.

Secretary—John A. Mirick, of Princeton.

Treasurer—Benjamin Bigelow, of Westminster. Adjourned to evening 6-12 o'clock.

EVENING.

The spacious hall was entirely filled. A prayer was offered by SAMUEL MAY, Jr., and an anti-slavery hymn was sung.

The resolutions before the meeting were read, and remarks were offered by Adin Ballou, Lucy Stone, and Oliver Johnson. After which, the resolutions were adopted by the Society, without dissent, and the meeting was dissolved.

This meeting was very well attended, and close attention given; and we hope that a deep and lasting impression was made.

THE CLERGY, AND HOW THEY VOTED, AGAIN.

WALTHAM, Feb. 15, 1849.

FRIEND GARIBOLDI: I did not intend to trouble you any farther on the subject of the clergy and their voting; but the 'Mirror,' a small paper published in this village, edited by Dr. Skinner, and extending no farther in circulation than the length and breadth of Waltham plain, has undertaken to gloss over the sinful acts of the clergy of this town, by denying my statement in the Liberator, of Jan. 16, 1849. Now I can assure you that the statement thus made is true; and I think it to be literally true, every word of it. So far as it regards the Rev. Mr. Hill, the editor of the Mirror, does not deny that he (Hill) did say that the war with Mexico was a murderous one, and those employed in it were guilty of murder; yet there is nothing 'inconsistant' in the course pursued by Mr. Hill, in voting for Taylor!! So thinks the editor of the Mirror. Well, the man of the Mirror must be one of greatest disrepute not to detect any incongruity in such an act. I say, the clergymen who will be guilty of such an act is either a hypocrite or a coward. Thus the

Rev. Mr. Whitney, when voting for Gen. Taylor, desired that his vote might elect him to the Presidency of the United States. If he did not so desire, why did he use the means? The act showed the desire, and desire is prayer; which proves what I said in my former communication, that he (the Rev. J. Whitney) voted 'as he prays.'

Of Rev. T. G. Farnsworth, the Doctor says, 'he is of age, and can speak for himself.' I am quite willing that he should speak; and what does he say? Why, that the slaveholders ought to be paid for their slaves; for it is property to them, as much as horses or swine are the property of the men of the North; and in his valedictory sermon to the Universalist Society in this place, he says—I warn you, my hearers, not to let any of the exciting topics of the day enter within these walls. *KEEP THEM OUT!* Now what were these exciting topics? Anti-slavery principles had begun to be discussed in the evening conference meetings, which was a topic too 'exciting' for the doughheads—many of whom attend these meetings. Our faithful friend, LEWIS HAYDEN, will no doubt well remember one of those meetings when he was at W., a few years ago. He had his feelings much injured not only by the Rev. gentleman above mentioned, but others of the same stamp.

Finally, it turns out that the Rev. Dr. Skinner, editor of the Waltham Mirror, is the Taylor goat referred to in the Liberator of Jan. 16; for he says, 'the goat referred to I take to be my humble self' but he adds—'No such reason for "stepping out," as that stated above, was ever assigned.' He has never assigned any other reason; for, in a conversation with him, he said that 'the Methodist clergy not only preached Free Soil sermons to their people, then imposed upon the Whig and Democratic portions, but the Rev. Mr. Sanborn himself said to me, that Mr. Van Buren was the most objectionable man of the three up for the Presidency; and yet he (Sanborn) voted for free soil. So, if that is the course that the Methodist clergy are to pursue, I have paid my last dollar to their support.' Well, the Doctor did step out, and from that to the present has been with the Episcopalian body; and I know of no other reason for his doing so than that his minister voted for Free Soil, or for Van Buren.

I have now done with this unpleasant subject, though I will never shrink from exposing hypocrisy and errors of all kinds. I heartily wish there might be a reform in all our religious societies, for the cause of suffering humanity. Then, and not until then, will the clergy engage in the good work of anti-slavery; for they progress no faster than the people.

A SUBSCRIBER.

Extract from a private letter to the Editor of The Tribune, dated MAYERVILLE, Ky., Jan. 26, 1848.

We are having an interesting time here. The Emancipationists are just beginning to be felt. The slaveholders and Perpetualists of this County (Mason) are continuing to make a noise for a meeting of those who are to form a new State Constitution next summer. When

the Rev. Mr. Sanborn himself said to me, that

Mr. Van Buren was the most objectionable man of the three up for the Presidency; and yet he (Sanborn) voted for free soil. So, if that is the course that the Methodist clergy are to pursue, I have paid my last dollar to their support.

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Yours truly,

THE CLERGY IN WALTHAM.

In looking over the Boston Liberator of January 16th, 1849, we saw a communication from this town, over the signature of 'A Subcriber,' which seems to call for a passing remark. The article alluded to is headed, 'The Clergy, and how they voted.' After enumerating the clergy of this place, and stating the vote they cast, he goes on to say as follows:—Mr. Hill did, nearly two years ago, preach a sermon against the Mexican war, denouncing that war as murderous, and all who were engaged in it as guilty of murder. Zachary Taylor was accused a murderer; yet he helped elect him to the highest seat in this nation! Now, is not that our mortal perception is not clear as that of 'A Subcriber,' for we are free to confess that we can see no inconsistency whatever in the profession and action of the Rev. Mr. Hill. Gen. Taylor himself was as much opposed to the Mexican war as Mr. Hill, or even a 'Subcriber,' who is understood to be peculiarly rapid upon all questions of an ultra character. Gen. Taylor says 'that it is a firm believer in the principles of peace, though his life has been devoted to the profession of arms.'

Of Rev. Mr. Whitney, a Subcriber says, 'He believes it to be right, and slavery scriptural.' Therefore, he voted as he says!' Mr. Whitney is indeed for war, and for the perpetuation of slavery!! Now, if 'Subcriber' supposes that there are three persons in Waltham beside himself, who would give the least credence to the above, we think that on investigation he would find himself vastly mistaken. Such a spirit of credulity and blind fanaticism finds no response in the heart of any sensible man in town. Such a spirit is befitting only the age of witchcraft, and the days when 'living ghosts' performed their nocturnal pranks as monstrous ogres to frightened children.

The Rev. Mr. Farnsworth is next introduced upon the subject, and denominated as a 'dough-faced rightည' Now, as we have but a very slight acquaintance with the gentleman named, we cannot speak particularly of his peculiar views as to religion or politics. 'He is of age, and can speak for himself,' and can doubtless show a good and sufficient reason for any course of action may have been led to adopt. However much of a 'dough-face' he may be, we make no doubt but he occupies a position in society equally as elevated as those of his more *brassy* neighbors, who make it their business to denounce and anathematize all those who do not pronounce their *shibboleth*. But he voted for Cass. Oh, there is the secret. Had he voted for Van Buren, the grand embodiment of the slave power—a man who has done more than any other person living, to establish and perpetuate that vile system of slavery than all good men hate—all would have been well.

Finally, the Rev. Jacob Sanborn, the 'unfortunate' man, as he is called, is introduced. He is said to have lost one of his best Taylor goats, because he voted for principles, and not for men.' Had 'Subcriber' said 'Gosh instead of God,' it might, perhaps, have reminded him forcibly of an era when 'ghosts' were more plenty than gods. 'The ghost referred to above, we take to be our humble self,' he may be, but we have a very slight acquaintance with the gentleman named, we cannot speak particularly of his peculiar views as to religion or politics. 'He is of age, and can speak for himself,' and can doubtless show a good and sufficient reason for any course of action may have been led to adopt. However much of a 'dough-face' he may be, we make no doubt but he occupies a position in society equally as elevated as those of his more *brassy* neighbors, who make it their business to denounce and anathematize all those who do not pronounce their *shibboleth*.

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Reformatory.

RIGHTS OF WOMAN.

PLYMOUTH, Feb. 12, 1849.

FRIEND GARRISON:

Hardly do I see any thing in the Liberator that strikes me more favorably than an occasional article in relation to the rights and dignity of woman. This much neglected part of creation should be defended, in thunder tones, and protected from the deep and damning injustice which has been, for ages, inflicted upon them by the intelligent part of the misnamed civilized world, especially that portion which assumes to be its light, the religious teachers, more properly jugglers; whose main object is, evidently, to accomplish a selfish purpose. Who needs to be told, that the mind of the present generation was moulded by the women of the last; and so on back through the period of history? And in accordance with the principles of nature and our organization, while women occupy their present position, they must needs generally do the same to the next, &c. How vastly important, then, that they should fill the most favorable situation in life to mature, improve and cultivate their physical, intellectual and moral faculties and powers. Why have the past and present generations proved to be so unkind, oppressive, war-like and revengeful toward each other? The fact stands us in the face at every turn, that in nearly every department of society and of life, our mothers diffused and cultivated physical and moral disease in their offspring, and neglected to plant and mature that which is kind, beneficial, pacific, and noble. I do not say this course has been pursued while the natural result has been in view, but because people have not been in the habit of reasoning from cause to effect in relation to their physical and moral constitution.

By what means the male gained the ascendancy and lordship over the female portion of their race, I know not. But that position, with a long train of usurpations, tyranny and outrages, has defied the efforts, on the part of women in their crippled condition, and that of the few of the other sex who have essayed to remove their burdens.

No wonder, friend Garrison, that we have oppression, slavery and war among us, when men form compacts, and unite their physical and intellectual powers to degrade and subject their daughters, sisters, wives and mothers to their vile, selfish ends. Just look at the women of the civilized nations. What do we see but a race of house-tools, dolls and butterflies, (not many women,) pining away under a complication of evils, and wasting at noon-day?

But one in seven of the inhabitants of this republican, democratic nation are allowed to participate in or form any part of the government, which professes to be based on the 'self-evident truth that all are created equal,' and for whose security and rights a government must 'derive its just powers from the consent of the governed.' Not a mother, wife or sister, is all this country, who stands at the helm, guiding the mind which is to control the destinies of the present and unborn generations, is allowed to deposit even a vote in the ballot-box to designate the person who shall drive her cow to the pound in the most secluded town. Surely, 'mischief is framed by law,' and law by mischief. And what makes this abomination more to be lamented is, the women, as a class, tamely submit to remain in their deplorable condition. True, there is here and there a voice raised, a hand put forth, and a declaration proclaimed from among the millions whose inherent rights are trampled in the dust, and whose usefulness is greatly prostrated. Alas for the advancement of womanhood, the security of their rights, the development of their true dignity, if they have to wait the action or pleasure of their oppressors! When did tyrants, as a class, ever repeat, of their own accord, of their usurpations, and take their station among their vassals or slaves? And it is now so far restored, that no one doubts her complete recovery.

A lady from Providence, R. I., between sixty and seventy years old, who had lost the use of her limbs with sciatice gout; after a council of physicians had decided that nothing but amputation could afford her relief, like many others, she came to this establishment as the last resort. After some weeks treatment, she was enabled to stand alone on her crutches; later, she could take a few steps in her room, and later still, she could walk from her room to the parlor and return at pleasure; and now she moves with much alacrity through the house, and out on the veranda. The disease has entirely left her except in one article, the strength of which the solicitor cures by walking without crutches. Her general health is much improved, and her countenance appears fresh and rosy. She is now so far restored, that no one doubts her complete recovery.

Many of the cases cured here are the hardest of the hard. Some who are so feeble that they are not able to move without assistance, are soon seen to walk from two to four, and even from eight to ten miles a day.

Although the Dr. is too unassuming to make much of such cures, he is destined to become so extensively known, as to secure for himself that wide reputation as a skilful Diagnosist and Hydropathist, which he so justly merits.

IT IS surprising to witness the change that has come over the public mind in regard to his theory within the last five years. When he first declared that he recognised, by the sense of touch, symptoms of health or disease by the electrical state of the skin; that the philosophy of the cure of the disease is found in the presence of this symptom, and the equilibrium of the circulation, he was hooted at, and his theory denounced as a 'humbug.' Now, almost every acknowledged scientific physiological writer in this country or Europe, who has investigated the subject, from Bainbridge to Dr. J. B. Dorn, sustains Dr. Paine's theory; and he is one of the 'evidence' of Universalism.—[Boston Investigator.]

An UNFORTUNATE HATER. The New Haven boat leaves New York at an early hour, and the passengers generally come at the last moment, in a great hurry. One day last week, a lady and her husband stepped on board just as they were drawing in the plank, but just then she remembered that she had forgotten something, and screamed out—'Goodness, George, I must go back to the Astor House! I've left my teeth in the wash-bowl.'

There are two other establishments in Northampton, one of which is regarded as a place of fashionable resort, but both furnish their patients with water, and high living. But those who visit Northampton Water Cure feel that they need a physician who can treat them with nature's own remedy; and if they are curable at all, by strict obedience to his directions, they are sure to experience a return of health.

Our doctor is little more than the ordinary size, thirty-eight years old, with an athletic form, dark complexion, and an intelligent and benevolent countenance. He has much sagacity, and possesses great energy and decision of character, with a suavity and dignity of manner, that command the respect of all who know him. In his assiduous attention to the symptoms which attend his patients, and his ready understanding when and how any application of the treatment should be made, in extremely doubtful cases, lies the secret of his remarkable success.

After reading the above Water Cure article, if any one shall need additional inducements to beware of resorting to drugs for the cure of disease, let him peruse the following startling disclosures.

FRAUDS IN MEDICINES. At the last Session of Congress—upon the memorial of a National Convention of Doctors at Baltimore, but more immediately through the efforts of Dr. Edwards, a member of the House from Ohio—a bill was introduced, prohibiting the importation of adulterated or fraudulent Drugs, Medicines, &c.—other words, providing that such should be exposed for sale in the United States, but that it should be sent back to the place whence exported. Qualified inspectors are appointed at the principal ports of the Union, who are to decide on the genuineness and purity of all Drugs, &c., arriving from foreign ports, and either admit them to entry, or condemn them to deportation. It was abundantly in evidence before the Committee which framed this act, that a great proportion of the Drugs reaching this country were grossly adulterated—that the great dealers in London and elsewhere were in the regular habit of sending hither as many as three different qualities of the more important articles in their line, (such as Opium, Morphine, Calomel, &c.) first, a quality esteemed merchantable in London; next, one that was thought good enough for New York; and thirdly, one marked 'Western,' and esteemed good enough for the besieged savages of Indiana, Illinois, &c. In this way, the larger portion of the drugs consumed in this country were so debased and debauched as to be utterly unreliable for any good purpose, and more likely to kill than cure even under the most judicious administration. The well instructed and skillful physician, having ascertained the nature and state of his patient's disease, and doubtless in millions of instances prescribed so many grains or drops of this or that medicine, as was required; but the substitution of an adulterated article for the genuine substance contemplated by him has utterly destroyed any good effect, and often led to a disastrous result. In this way, thousands of valuable lives have doubtless been sacrificed.

This is my hypothesis. We are quite sure, from actual experience, that Peruvian or Jesuit's Bark will cure the Fever and Auge—we believe that, properly administered, with proper regimen and a careful abstinen^ce from fatigue or exposure, it can hardly fail—and yet we know that it has been taken in thousands of instances without producing the desired effect. We catch a glimpse of the reason when we learn that among the adulterated drugs turned off under the operation of the law in question, was a single cargo of 400,000 lbs. of Jesuit's Bark from Brazil—the property, we understand, of the most august Emperor of the country—which is very good bark to the eye, but, when more thoroughly tested, prove to have had its virtues all extracted in the manufacture of Quinine, leaving only the worthless husk to be shipped here, and sold as a genuine article. And numerous shipments like this have been detected, not only of Bark, but of Opium, Jalap and aloes, &c., &c.

It does seem to us that the result in the drug line ought to subject a man to penal infliction, this of fabricating spurious or adulterated medicines should do so. Ordinary forgery, burglary, even individual murder, is not so widely injurious. And yet there are men pursuing or abetting it, who present an outward respectability, and who will even talk of evan gelizing those whom they show themselves willing to poison for paltry gold!—New York Tribune.

GOD FAITHFUL. Pilgrim, is thy journey drear? Are its lights extinct forever? Still suppress the rising fear— God forsakes the righteous never!

Storms may gather o'er our path, All the tide of life may sever— Still amid the fearful scat, God forsakes the righteous never.

MY FRIEND. Wouldst thou be friend of mine? Thou must be quick and bold When the right is to be done, And the truth is to be told.

BEAUTIFUL COLLIERY EXPLOSION. The last accounts from England state that a dreadful explosion had occurred near Barnsley, by which nearly eighty persons lost their lives. At the time of the explosion the mine contained 101 men and boys; 21 were taken out alive, and 78 dead, & had shrivelled bodies. The bodies were horribly mangled. The accident is supposed to have been caused by the high winds of the previous days, which drove back into the mines the foul air.

THE BIBLE. W. L. GARRISON:

SIR—In your editorial article of Jan. 12, under the head 'Bible Discussion—War,' you say, 'His (God's) relation to mankind, and theirs to him and to each other, has ever been essentially the same.' You did not inform your readers how you arrived at such a sentiment. If you had attempted to have done this, you doubtless would have discovered your error.

Man is constituted of two natures: a fleshly or carnal nature, and a spiritual nature. These natures are immutable in their elementary principles and antagonistic in their developments. These natures constitute the basis of different relations of God to mankind, and theirs to him and to each other. God's government over man, based upon the fleshly elements, must be essentially different from that based upon the moral or spiritual nature of man. God has created both natures, and combined them in man, thus constituting the being called man. At Sinai, God made covenants with the Israelites, and with as many of the race as would become Israelites, based upon the fleshly laws. It was a carnal covenant, from beginning to end, embracing a development of the carnal laws, and nothing else. The Jews stood in relation to God, and to one another and the race, according to the fleshly laws of man's being, and not according to the spiritual or moral laws. It was their duty and obligation to carry out the principles of the fleshly nature, according to the divine direction. If God created the elements of the fleshly nature, he had a right to covenant with the Jews to develop the principles of the fleshly nature as he in his wisdom deemed proper. God does not base his commands upon his love, mercy, or justice, as many ignorantly imagine; he bases them upon the elementary laws that he has created. God has not created too few or too many laws for the purposes of his government. Since this covenant with the Jews at Sinai, God has proclaimed another basis of relation, duty and obligation. He has sent his Son into the world, and commanded the carnal laws to be laid up in ordinary, dismembered, crucified. He has nullified the Sinai covenant, and proclaimed the spiritual laws at the basis of his commands. You say the question at la-

use is war, and inquire how shall this question be settled? If it is to be settled by the elements of man's existence, how will you dispose of the elements that constitute man's carnal nature? From the constitution of man, there is as much evidence that carnal laws should be the basis of human relations and obligations as there is that the moral laws should be the basis of duty and obligation. Can you show, from the constitution of man, that it is wrong for man to develop any of the elements that constitute his existence? Nor can the question of war be divided from its consequences. Abolitionists I thought had long ago abandoned that mode of induction. The question, after all, must be decided by a book. We are dependent upon a revelation from God to know what laws of our being to develop, and what laws of our existence to lay up in ordinary. Surely, the carnal laws indicate a time to live, a time to steal, a time to kill, and a time to hate. Surely, the moral laws indicate a time to love and a time of peace. If we would be wise, we must understand the book of revelation as well as the book of nature.

J. P.

Nora. The carnal or fleshly laws, perceptive and effective, number thirty-eight. The spiritual or moral laws, perceptive and effective, in number are the same.

Hanson, Jan. 29, 1849.

ATROCIOUS OUTRAGE.

BOSTON, Feb. 14, 1849.

DEAR GARRISON:

I follow the lead of the trump of God, to call the people to the Anti-Sabbath Convention on the 25th of April next. Let the cry of that mother for bread, and her efforts to get it honestly, and the obstinate cast in her way by Sabatarians—for it is their atrocious act—appeal to the heart of every friend of justice and humanity. See that poor soldier too. He had fought for his country two years in that murderous war, waged by all who are members of this man-stealing and man-killing confederacy, and now he sends his little son out, by honest means to get a morsel of bread, and the child is taken up as a felon by Sabatarians—for the glory of their God, as they say. Consider, too, that this same soldier had fought the battles of his country, and shed his blood for it, on Sunday; for all the principal and bloodiest battles of Mexico were fought on Sunday—and these Sabatarians never uttered one word against it. On the contrary, they have elevated Taylor, the incarnation of slavery and war, and the very man who led that soldier to die of blood and rapine on Sunday, to be their chief captain. But the poor soldier whom they have left to poverty and starvation, these Sabatarians now would send to prison, if he sends his son out to earn him a morsel of bread on Sunday. Let all who fear God or regard man, rally to the Anti-Sabbath Convention, and seek to wipe these unjust laws from the statute books, and blot out that infamous sentiment that enacts and executes them.

HENRY C. WRIGHT.

EXAMINATION OF THE PHILADELPHIA NEWS-BOYS. The Times and Keystone has the following:—

The news-boys who were arrested on Sunday last, for selling newspapers on the Sabbath, in violation of the law's prohibitory work on that day, were up before the Mayor again yesterday, and after a farcical scene, the whole party were discharged on a unanimous promise from the boys for themselves, and their parents for them, not to do so again, on pain of the House of Refuge. Some of the fathers and mothers, whom these youngsters help to support, told tales of poverty that were really distressing. One woman declared that when her boy went out to sell papers last Sunday, she had not a morsel of bread in the house. The pitance he made by his sales, he brought home, and with it she fed her little family. She added, that she would not wish her son to break the law—that he should not sell his son on Sunday; she would rather starve than see her son a law-breaker, and she supposed she would have to starve, for she never would beg. This affecting speech was made with a sobbing heart, and the speaker, it was evident to all present, was a woman of the true American spirit. Another parent was a poor returned soldier, who informed the Mayor that he fought two years under Scott, in Mexico, and bled for his country. The strainers at gates and swallowers of camels, who instigated this ridiculous proceeding, ought to have been there.

Pennsylvania is fast becoming civilized. In Pittsburg, they imprison the poor factory girls for resenting being scalped with hot water, and in the Quaker city, the authorities lock up the starving news-boys, who had rather work than steal!

Meanwhile, rowdies and rioters desecrate the Sabbath ad libitum!

Well, it's a way they have, in those latitudes.—N.Y. Globe.

THE CHARITIES.

There is no necessity for street begging, and there are none here. There are both public and private institutions for the relief of those who are in distress or want. It will be well to remember this, and instead of giving indiscriminate alms, relieve only through accredited charities.—Christian Intelligencer.

We rejoice to know that there are a few unflinching spirits of both sexes laboring to the utmost of their ability in this department, sacrificing selfish considerations, and having their names cast out as evil.

But having truth, justice and might on their side, the gates of hell shall not prevail against them.

Yours, for the elevation of the human race,

JONATHAN WALKER.

N. B. It becomes me to acknowledge the many and wholesome thoughts and ideas on this and kindred topics I have imbibed from the Liberator, and its quick-sighted editor. I should be glad to see one or two columns in each number of the Liberator filled with the productions of the pens of those who see and feel on this important subject.

J. W.

THE BIBLE.

W. L. GARRISON:

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True, we think it is not as much to the street-side we should go to dispense them to the open day beggar, as to the abodes of poverty, and sickness, and sorrow,

'searching out the cases we know not of.'

And yet where the beggar in the street stretches out his imploring hand, rather than remember the cold caution quoted above, we should remember this law:—'Give to him that asketh thee.'—Matt. 5: 42.—[N. Y. Christian Intelligencer.]

Such is the richness of the soil in California, that steel pens, if put into the ground over night, are found to be gold ones in the following morning.—Punch.

In St. Giles's, the following notice was lately posted in the window of a lodging house:—'Hay sack and flour to let, chicken and carrots.' The rear part of the notice was, 'A second floor to let, kitchen, and garret.'

'Pray,' said Mr. A.—'to Mr. B.—will you give me the compliance to take my cloak in your carriage to town?'—'With pleasure; but how will you get it again?'—'Oh, very easily,' replied the modest applicant, 'I shall remain still.'

Mrs. Revington & Sons, of London, are exhibiting a new musical instrument, which comprises the effect of concert bassi, violoncello, violin, cornet, trombone, hautboy, clarionette, flauto, piccolo, flageolet, &c., &c., in fact, a grand orchestra.

A pea taken from a vase found in an Egyptian sarcophagus, and supposed to be 2844 years old, has germinated in the garden of Mr. Grimstone of Highgate, near London, and has produced nineteen pods.

The flower of the pea was white, but of a peculiar form.

The present debt of Philadelphia is \$3,446,000.

At the last meeting of the Paris Institute, M. Ber